

418 J.C. 59.

The Perfect Contrast: Or the Entire Opposition of Popery, to the Religion of JESUS the Son of GOD.

A
S E R M O N,

On JAMES iii. xvii.

Preached at CLAPHAM on SUNDAY November 5, 1758.

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And published by the Desire of several of the Congregation.

Ipsa Doctrina Eorum, cum Apostolicâ comparata, ex Diversitate & Contrarietate suâ, pronuntiabit, neque Apostoli Alicujus esse, neque Apostolici.
TERTULL.

L O N D O N:

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*To the Inhabitants of CLAPHAM, particularly
to those Gentlemen at whose Request this
Discourse was made Publick.*

IN drawing this Picture of Popery, which
I now venture in Compliance with your
very respectful Desire to send you from
the Press: Care has been taken to ad-
vance nothing, which is not either de-
fined by the Council of Trent, or notorious from
impartial History, or still visible in the Practice of
Popery. But if this Comparison is true, it must be
high Time for us to awake out of that State of
Indifference to the multiplied Attempts of Popery,
to spread and increase herself, which gives them their
Successes.-----A Success, which if we may credit di-
verse Witnesses, is indeed alarming, and portentous.
For if the Difference between Protestants and Pa-
pists is thoroughly considered, and truly stated, it
will be found to stand in these most fundamental
Points,-----whether the Pope, or the Lord Jesus
Christ shall *really* reign over us: The Canons and
A Councils,

Councils, or his infallible Gospel be our Teacher and give us our Creed.-----Whether we shall embrace a Religion which furnishes many flattering Pretexts to serve GOD deceitfully, and commands us to offer up Prayers to the Creature; or one which saith, Thou shalt love the Lord thy GOD with all thy Heart, and him *only* shalt thou serve. By thus comparing real Popery with Scripture Doctrine, we shall through the Grace of GOD, always plainly discern how infinitely she marring the Beauty of divine Revelation. Though to be intirely free from the Leaven of Popery, we must do more than this, and be vigilant over our own Spirit; for if there had not been some innate Corruption in the Mind of Man, to which Popery was most favourable, it could not so early have appeared in the Christian Church, nor have so soon got such a dreadful Dominion over it. This same Corruption of Mind, sheds its baneful Influence over many who bear the Name of Reformed, and Protestants have often too much of the same Principles, out of which the Malignancy of Popery itself, has grown. Thus the same kindred Evil in the Heart, which in Italy and Spain, makes Men so easily acquiesce in the absurd Doctrine, of Purgatory, Priestly Absolution, and the fancied Propitiation of the Mass, carries Englishmen into wild Notions, that though GOD has given Commandments, he will not exact their Performance, or that
there

there is such a Sort of Mercy with him, as may be construed into a Plenary Indulgence to all Iniquity. The same Idleness and Formality, which makes Papists rest in running over Ave-Maries; and deliver in their Devotions by Tale to GOD, deludes a Multitude of Protestant Worshippers, to count, constant going to Church, not the Means of Religion, but the Thing itself.-----And saying Prayers real Worship, though said without Understanding or Spirit. And even the Hypocrisy of Popery, in pretending Honour to Christ, whilst she sets aside the Perfection and Glory of his Offices, finds too strong a Parallel in the customary Believer of our own Church and Nation, who professing that his whole Salvation, in the meritorious Cause of it, flows alone from the Sacrifice, Intercession, and Faithfulness of Christ, yet finds more Complacency in his Personal Virtues, than in the Glory of his Saviour, and rejoices more in his own diminutive Excellence above others, than in the adorable Word of GOD's Grace and Reconciliation. We must watch therefore the inward Workings of our Hearts, lest they insensibly betray us, into some of the defiling Errors of Popery,-----and we find ourselves before we could have thought it, too much allied in our Creed with Papists.

You will receive with Candour, I trust, this Caution, as it proceeds from a Pastoral Affection for
you,

you, and a Desire to see you, fully possessed of all those Advantages in Christian Religion, our excellent Church doth so liberally afford.-----May you and your Children enjoy, your happy Birth-right in the amplest Manner, as Protestants of Great-Britain. May they, through your Nurture and Admonition, receive the Christian Faith, uncorrupted by vain Tradition, undefiled by Human Mixture, and infinitely indared by this Consideration, that they ever beheld it, most cordially received, and unfeignedly obeyed by you. In this Manner, may you do your Part, to secure to your latest Posterity, the pure Gospel of Christ, and to keep the Heart of the Eternal GOD too graciously inclined to this his long-loved Island, ever to give it up for its Sins, to the forest of all his Judgments, even into the Hands of those, who will turn our Liberty into Thralldom, our most rational Faith, into childish Superstition, and the Scriptures of our GOD, into blasphemous Fables, and dangerous Deceits. *

From your much obliged, and

devoted, Minister in Christ.

H. VENN.

* 31st. Article of our Church.

JAMES III. XVII.

The Wisdom from above, is first pure, then peaceable, gentle, and easy to be intreated: Full of Mercy, and of good Fruits, without Partiality, and without Hypocrisy.

ON this Day, a Day most conspicuous in our Annals for God's repeated Interposition to preserve our most endangered Liberties and Faith-----on this Day, which will be ever memorable in Britain, for the perfect Discovery of the true Temper and Spirit of Popery; it will prove a becoming Employment of our Thoughts, to take such a View as the Limits of a single Discourse will admit, of the perfect Contrariety, which Popery bears to the Religion of Jesus the Son of God, established in this free and happy Land. A Scripture more adapted than my Text to serve this Purpose, we need not seek; since in this we have a clear Account of the Origin, the Temper and Genius of Christianity, from St. James the Less, an inspired Penman, and one who saw it live and breathe without Spot or Blemish in its divine Author; and therefore on both these Accounts, was fully qualified to deliver down a perfect Delineation of it, to all Ages.

I shall briefly consider each Particular, here mentioned by the Apostle, which makes up the Beauty of Christianity, and place before you as I pass on, that deformed and odious Part of Popery which stands in direct Opposition to it.

1. The first Particular we should expect to find in an Account of Christianity, is its Origin and Extraction. This the Apostle teaches us, is infinitely Honourable, and full of Glory. It derives not its Birth from any Discoveries made through the Light of Nature, it is nothing beholden to the Re-searches of the most refined Philosophy, to Councils or Synods, though of the most early Age, or revered Character. Even the most nobly distinguished of human Beings, Prophets and Apostles themselves,

can lay no Claim to any Part of it, as Matter of their own Invention-----*for the Prophecy came not in old Time* by the Will of Man, but Holy Men of GOD spake as they were moved by the Holy Ghost. 2. Pet. 1. 21. Totally separate from every human Mixture, the unrivalled Glory of Christianity is, that it is *Wisdom from above*. Every Doctrine, Precept, Promise, and Threatning, *was given by Inspiration of GOD*. 2. Tim. 3. 16. and is Part of that Eternal Wisdom which governs all Things in Heaven and in Earth. As the genial Warmth which ripens all the Fruits of our lower World, is transmitted from the Sun in the Firmament, so does every Truth and Doctrine of Christianity, proceed from the Sun of Righteousness, Christ Jesus, the Day-Spring from on high (as he is called) Luke 1. 78. 79. *Who through the tender Mercy of our GOD, hath visited us, to give us Light, and guide our Feet into the Way of Peace.*

But now examine, the Origin and Extraction of Popery. Behold her, drawing the very first Breath of her infant Life, and all her increasing Strength, from the rash Grants of earthly Princes, the Decrees of Councils, and the Definitions of Popes, -----Claiming as her Bulwark the Authority of the Church, and going about to establish all her abominable Innovations in Doctrine and Worship, by the unwarrantable Assertions of erroneous Men. Behold her, poring over the Page of the uncertain Annalist, and extorting from the Fathers, i. e. mere fallible Men, a Vote in her Interest, when with all readiness she should make her Appeal to the written Record which came down from Heaven, and bring forth the over-ruling Verdict of the Wisdom that is from above.

But how can Popery possibly do this, when the Doctrines she maintains in Opposition to the Reformed Churches, do oppose and overthrow that very Wisdom. For instance, our only Lord and Master, careful above all Things to mortify a selfish proud Spirit, and make both every Church and every Individual, in Honour prefer each other above itself: Our Lord said again and again, *Whoever exalteth himself shall be abased, and he that humbleth himself shall be exalted.*-----Popery trampling upon this favourite

favourite Direction, gives the Church of Rome "the * Title
 " of Mother and Mistress of all Churches, the Bishop of Rome,
 " the Name of the Vicar of Jesus Christ." She authorizes some-
 times, it is said, the Pope alone, at others the Pope and the
 Church together, to assume that heaven-daring Title, of In-
 fallible. Thus as the Apostle St. Paul prophesied, *Sitting as*
GOD in the Temple of GOD. 2. Thess. 2. 4.

In like Manner contradicting the Second Commandment, which
 absolutely forbids us to *worship or bow down to any Thing which*
by Nature is not GOD; and opposing the plainest Declarations
 of Scripture that we have *only one Mediator, able to save to*
to the uttermost, all that come to GOD by him, † seeing he
ever-liveth to make Intercession: Popery decrees "that Saints
 " reigning together with Christ are to be prayed unto, and their
 " Reliques had in Veneration." ‡ She has furnished her Peo-
 ple in Consequence of this, with a vast Number of inferior and
 secondary Mediators, instantly to be applied to in every Exigence,
 and for Deliverance from each disastrous Accident; till by this
 Means, in Popish Countries, as in the Pagan World, the Creature
 is served more than the Creator, GOD blessed for ever; and the
 Streams of Man's Affiance § and Love diverted from him, to the
 helpless perhaps utterly fabulous Saint. And to add here only
 one Instance more of the Contrariety Popery bears to the Wis-
 dom from above.-----The one teaches us expressly ¶ that eat-
 ing the material Flesh of Christ profiteth nothing, || that in
 the Sacrament it is Bread which we eat, and Wine which
 we drink. And ** that by the offering of himself once for all,
 Christ perfected for ever them that are sanctified.-----In direct
 Opposition

* Art. 23.

† Heb. 7. 25.

— ‡ Art. 19.

§ One of the most frequent Sayings in the Mouth of the Devout amongst the
 Papists abroad, is this, taken originally from a Sermon of Bernard's; in all Tempta-
 tions Distress and Danger, when you feel yourself sinking into the Depths of
 Despair; Respice Stellam, Voca Mariam.-----Look up to the Star of Heaven, call
 upon Mary, says Popery.-----Call upon me in Trouble, saith the Lord GOD,
 so will I hear thee, and thou shalt glorifie me.----- ¶ John 6. 63.

|| 1 Cor. 11. 26.

** Heb. 10. 14.

Opposition to all this, the other, i. e. Popery, “ declares that in
 “ * the Mass is offered unto God, a true, proper, and propriety
 “ tory Sacrifice, for the Quick and Dead, and that in the most
 “ Holy Sacrament of the Eucharist, there is truly, really, and
 “ substantially, the Body and Blood, together with the *Soul* and
 “ *Divinity* of our Lord Jesus Christ, and that there is a Change
 “ made of the whole Substance of Bread into the Body, and of
 “ the whole Substance of Wine into the Blood, which Change
 “ Popery calls Transubstantiation.”

Each of these Articles, so far from having any Title to that most venerable Character, Wisdom from above, must be placed amongst the grossest Absurdities that ever tried the Credulity of Man, and attempted the Mastery of his reasonable Mind. They are the base-born Offspring of Craft, Interest and Ambition, practising upon the Ignorant and Enslaved. These Doctrines are so far from receiving any Countenance in the Oracles of that Wisdom which is from above, that Popery under a consciousness of this, requires † all her Priests and every Teacher, and every one honoured with any Degree in her Universities, i. e. those who are to govern the Multitude, to acknowledge by solemn Subscription, “ it belongs to Mother Church, to judge
 “ of the true Sense, and Interpretation of Scripture, and most
 “ firmly to embrace the Traditions and Observances of the
 “ same.” ‡ i. e. instead of being constantly determined in all Points of Doctrine and Practice, by the Words of the Lord, which are true and righteous altogether; § Popery requires her People to see Scripture only through Spectacles of her own making, deeply tinged in the Dye of her own Prejudices, which like the Traditions of the Scribes and Pharisees, make the Commandment of GOD of none Effect.

2. Besides this utmost Opposition between the Extraction of Christianity and Popery, the same Contrariety reigns in their Nature and Temper. The Wisdom from above is first *Pure*. The original

* Art. 17.
 ‡ Leigh's Critica Sacra.

† Art. 13. 14.

‡ Art. 13. 14.

§ Pl. 19. v. 9.

original Aim and Design for which GOD has revealed it, is expressly declared to be no other than this, to purifie to himself a peculiar People, zealous of good Works. *-----And how compleat and extensive is that Purity, the Wisdom from above bestows on all who receive and are governed by it? It first acquits and discharges them from the Guilt which otherwise would be imputed and avenged on their Souls,-----and in this View is called in another Place † the Word of Reconciliation,-----it engages and enables them to present themselves a living Sacrifice unto GOD, in all the Instances of Holy Obedience, and on this Account is called the Truth which sanctifieth, ‡ and by Degrees it works out the evil and corrupt Inclinations, implanting those which are heavenly and divine, therefore its mighty Power to effect the inward and thorough Sanctification of the Soul, is thus set forth.-----*The Lord whom ye seek shall come to his Temple, but who shall stand when he appeareth? for he is like a Refiner's Fire, and like Fuller's Sope.* ‡ i. e. to purifie the Thoughts and Intents of the Heart from the least allowed Guile or indulged Inclination to Sin.-----

It is too true, alas! this Wisdom from the beginning, was wrested to minister Encouragement to Sin, by the Nicolaitians, the Gnostics, and ancient Heretics. 'Tis too true, we see these abominable Errors revived in the Antinomians of our own Times; yet notwithstanding their diabolical Perversions, the Wisdom from above, as it stands uncorrupt in the Book of GOD, breathes a Spirit of unspotted Purity,-----doth not more frequently, or more earnestly inculcate the Power, and Glory, and all-sufficient Righteousness of Christ, to save them that obey him, than the most vehement Abhorrence of all Sin. Its Holy transforming Influence on those who receive it, is emphatically thus declared.-----We all beholding as in a Glass the Glory
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* Tit. 2. 14.
§ Mal. 3.

† 2 Cor. 5. 19.

‡ John 17. 17.

of the Lord, are changed into the same *Image* from Glory to Glory, even as by the Spirit of the Lord. *

Now examine the Nature of Popery in those Doctrines for departing from which, she cuts off all the Reformed Churches, from her Communion. Are these Pure? do they not rather evidently tend to the Prejudice and Hindrance of Purity? nay to sooth and embolden Men in their Sinful Ways? Popery maintains † that there is a Purgatory, and that the Souls there detained, are relieved by the Suffrages of the Faithful.-----That the Power of Indulgencies ‡ was left by Christ in the Church, and that the Use of them is very beneficial to Christian People.-----That Attrition, or the mere Sorrow for Sin through dread of Punishment, (a Sorrow like that which a Felon feels, when for his evil Deeds, Sentence is going to be past) will procure Pardon, if Confession is made to a Priest and his Absolution obtained.-----

What Doctrines can be imagined more pernicious than these, in their natural Tendency, to practical Holiness, and all vital Religion? Is it to be expected any one will offer Violence to himself, and painfully contend for Victory over those Lusts, which run as it were in his Blood, when he is taught he shall suffer for the Indulgence of them only a Time in Purgatory, from whence the Suffrages of the Faithful, may speedily deliver him? Is not this to put in the Place of the Damnation of Hell, the Sanction of GOD's most Holy Law, (which, yet in numberless Cases too feebly restrains,) a Penalty infinitely less awful? In short, is it not to make the Penalty of Sin, just what every one pleases to fancy for himself, § and of Course to leave Men without

* 2 Cor. 3. 18.

† Art. 19.

‡ Art. 20.

§ This is not said without sufficient Warrant, as will appear from the following remarkable Assertion of Bellarmine.-----In Purgatorio quoque, Acerbitatis Vehementia faciat, ut debitum viginti Millium Annorum, Annis 300, vel 400, expiari queat. i. e. And when you are in Purgatory, the Vehemence of the Pain may be such, as to make a Debt to the Justice of GOD, which should seem to require twenty Thousand Years of Suffering, atoned for in the Space of three or four Hundred.

without any sufficient Dread of Evil, to make them flee from Sin, as from the Face of Destruction?

The Doctrine of Indulgences, though not now abused to that intolerable Degree, as it was before Luther, the immortal Enemy of Popish Pardons, exposed their shameful Prostitution,-----is still calculated, to lead Men to depend on the Virtue of a Pope's Pardon, as a Dispensation to excuse them, from going through the tedious and irksome Work, of bringing forth Fruits, meet for Repentance. That in this dreadfully licentious Manner, the Doctrine is taught, you may learn from the following Instance. Cajetan, co-temporary with Luther, and one of the soundest of the Popish Commentators on Scripture, was of Opinion, That Men should so embrace the Pardon of Popes, that they neglect not (to speak in their unscriptural Style) satisfactory Works, which if neglected through Confidence in those Pardons, some Divines, says Cajetan, hold such Pardons cannot profit them.----Now observe-----*Quæ Sententia* (says Bellarmine) *utilis est & Pia, sed non certa, fortasse non vera.*-----*De Indulg. Lib. 1. i. e.* this Opinion is both pious and profitable in Practice, but not certain, perhaps not true.----In other Words, Men are to depend on the Sufficiency of the Pope's Pardon and Indulgence, though they are not careful to bring forth Fruits meet for Repentance. What is capable of loosing the Bands of Holiness, more than this Doctrine, I am at a loss to conceive? unless what follows: That Sorrow for Sin through Dread of Punishment, without any Thing of a broken and contrite Heart, is sufficient to obtain Pardon through the Absolution of a Priest,-----for how can even the Necessity of true Repentance, enter into a Mind, prepossed and full with the Notion, that a few superficial Pangs, pressed out by Terror, just painful enough to make Priestly Absolution be procured, are sufficient together, to put away Sin? can a more likely device be invented to make presumptuous Sinners still more so, and Men of all Complexions lightly esteem inward universal Renovation of Mind, the Repentance alone never to be repented of?

3. The

3. The Apostle further unveils the lovely Temper of the Wisdom that is from above, by declaring it is peaceable, gentle, easy to be intreated. Though it inspires every Heart which receives it, with an invincible Love to the Purity and Power of GOD's Truth, so as to sacrifice even Life itself, rather than deny or dissemble it:-----Yet is all this without Wrath or Bitterness, without any Inclination to dictate or to strive.-----It makes Peace desired before all Things, but Truth, the plain fundamental Truth of GOD's Word,----so gentle is its Disposition as to bear unreasonable Contradiction, personal Affronts, and even substantial Injuries, without seeking to avenge itself. And when these Injuries are carried to such Height, or repeated so often that a Breach becomes unavoidable for a Time: The Wisdom from above is soft and yielding, willing to recede from its full Rights of Satisfaction and Amendment, and glad to embrace the first sincere Overtures of Reconciliation.

But which of these lovely Features will you find in Popery? Is Peaceable, in any Sense to be applied to her, who for so many Ages, has proved a restless Disturber of States, and Kingdoms? Who is branded by History the most authentic, as active to embroil and even to stir up Rebellion? only to gratify her Lust of forbidden Power, or avenge her Quarrel against some Potentate, daring to claim that Independency, which all Law, civil and divine, confirm to him. *

Has Gentleness any Share in her Spirit, who the Moment you dare believe the plainest Scriptures, in Preference to her vain Traditions, thunders out against you her dreadful Anathemas, laying to your Charge the Crime of an heretical and damnable Revolt from the only Church of GOD? † Or can she be said to

* Thus after our Great Elizabeth, was found inflexible to their mild Attempts to reconcile her to the See of Rome, the Bull of Pope Pius the 5th, appears in the World, shewing what Manner of Spirit, Popery is of.-----Volumus & jubemus, ut adversus Elizabetham, subditi arma capeant. It is our Will and Command, that all the Subjects of Elizabeth take up Arms against her.

† Thuanus, representing the Principles on which the Conspirators in the Powder Plot,

to be easy intreated, who never gave up the least Degree of usurped Dominion, or palpable Error, though unable to answer the loud repeated Calls upon her, to do both.

4. It is an illustrious Property of the Wisdom from above to be full of Mercy,-----shewing all Meekness and Compassion, to those who are confessedly defiled with grossest Errors: Waiting and praying that GOD would give them Repentance to the Acknowledgment of the Truth: And where all Essentials are practically improved, to pass a Judgment concerning the Safety of their State, no less favourable than on its own, though there may be still Differences in Points of less Moment. But Light and Darkness, are not more opposite than Popery and Mercy.---- So fierce and wrathful is her Nature, that Princes even of her own Communion, for their Reluctance in extirpating their Protestant Subjects, have been deposed, and murdered. No Means she scruples to convert the Gain-sayer, or consume the Heretic. Where the Civil Power cannot or will not destroy, there Holy Wars are raised, Plots and Massacres contrived, and whole Nations appointed to Death, as Sheep for the Slaughter.

To judge how void Popery is of Mercy,-----visit an Inquisition, and attend the Process of that Holy Court. Behold! a Creature made originally in the Image of GOD, redeemed by the precious Blood of Christ, the charge of Angels, perhaps an Heir of Glory :-----Behold! him tortured with all the Art of improved Barbarity: His Agonies continued, raised to the utmost Height he can possibly sustain, without eluding through Loss of Sense, the Cruelty of his Tormentors.-----And all this excruciating Punishment inflicted, only for an unwary Word, or

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Plot, justified their Attempt, says it was upon this Maxim, Qui Religionem Romanam deferit, Diris illum, devorari, abdicari, proscribi. Hist. Lib. 135. And again.-----Sic autem & Theologis suis differebatur.-----Regem deponere, regna concedere, penes supremum Ecclesiæ Judicem esse.-----Atqui *Hæreticos Omnes* ipso jure, in Cœnâ Dominicâ, & Pontifice Excommunicari, idque locum habere, non solum in Hæreticis Professis, sed etiam Occultis.-----Ita ad facinus, non solum licitum & laudabile, verum etiam Meritorium & Theologis suis auctoritati accesserunt.

an indiscreet Expression, * for Crimes laid against him by unknown, unsuspected Accusers, before the Holy Tribunal, and often plundered of all his Substance, if not murdered, whether he confess, or whether he deny the Charge.-----Would you judge how void of Mercy Popery is, ask those Spirits of the Just, now made perfect, those immortal Examples of Christian Fortitude, who gave their Bodies to be burnt, in Mary's bloody Reign.-----Ask them, and they will tell you, the Offers even of her tender Mercy, were cruel.-----Ask them and they will tell you, how vain it was, to urge all their Primitive and Apostolick Faith, their unreserved Subjection to the Scripture Creed, the Purity of their Manners, the Peaceableness of their Lives.-----Nothing, nothing, but Blood, could expiate the dire Offence, of disputing the Decrees and Decisions of Popery.

Would you still more strongly feel how void of Mercy Popery is,-----attentively survey the whole of that horrid Conspiracy, our National Deliverance from which, we this Day celebrate.-----Whether you consider the Cruelty of the Design, or the most tragical Consequences certain to follow the Execution of it, you will see it stands marked out, as a Master-piece of that Wisdom which is earthly, sensual, devilish,-----which was able to contrive a Scheme at once to extirpate all Heresy from the Land, and terrify its Abettors. Was the sweet Voice of Mercy, listened to, for a Moment? when that Plot was fixed, which without a Possibility of Repentance, was to dispatch into Eternity, more than six Hundred Souls, the King, the Prince, the whole People Representative, at the very Time they were believed by them to be in a State of Damnation, accursed Hereticks. What but an utter Extinction even of the common Feelings of Humanity, could permit Men to engage in such an Enterprize.-----And yet so far was this infernal Attempt from meeting with due Abhorrence at Rome, “ that two of the
“ Traitors

* See Mr. Bowers's Account of the Reason of his leaving the Inquisition at Macerata.

“ Traitors * were afterwards preferred in the Pope’s own Court,
 “ and two others, executed for it † are inserted in the Jesuits
 “ Catalogue of English Martyrs, one of them is invoked amongst
 “ the interceding Saints, and the Straw, on which the Body of
 “ the other lay, is valued, as a Relique of great Price.” ‡

And as a Proof, that it is scarce possible for Popery to consist with a merciful Temper and Spirit towards those that differ from her, even the best Minds and the most shining Characters that ever adorned her Communion (such as Petruchi, Pascal, Nicole, Fenelon,) Names not to be mentioned without great Degrees of Reverence and Love, even these, excellent as they were, yet blinded by their Submission to the Church as infallible,-----never hint their Abhorrence of, or indirectly aim at inspiring Men with Detestation of Persecution for Conscience Sake.-----Christina, Queen of Sweden, § bred a Protestant, and Thuanus the unbiaſ’d Historian, ¶ stand singular, one may say, amongst the Members of the Popish Church, for leaving any kind of Testimony against her cruel blood-thirsty Spirit.

5. The Wisdom from above is full of good Fruits, no less than full of Mercy.-----It impregnates the Heart with steadfast Principles of Honesty, Sincerity, and Truth, in order to secure the great Ends for which GOD ordained Business amongst Men, and gathered them into Societies.-----It makes good Parents, amiable and generous Masters, dutiful Children, and Servants strictly conscientious. Thus healing the Disorders and shutting out the various Evils, which otherwise vex and embitter human Life. And whilst it is producing such good Fruits, the Excellency of Christian Faith is felt, and Men have reason to glorify GOD on its Account.

The Fruits of Popery on the contrary, redound neither to the good of Men, nor to the Glory of GOD. What Profit can arise either

* Gerard alias Everard, and Greenwell alias Tesmond.
 alias Oldcorn, and Garnet.

† Hall,

Day.

‡ Dean Stanhope,-----Sermon on the

§ Bayle’s Life latter End. ¶ Speaking of the Powder Plot, that excellent Writer is bold enough to call it, Horrendam Conjuratiōem, contra Magnæ Britannicæ Regem, insitam: And again,-----Hunc exitum habuit Conjuratio, Omnium, quæ nostri & Præci æri temporibus memorantur; consilio, audaciâ, immanitate, maxime admiranda.

either to the one, or the other, from deserting the necessary Stations of Life, which GOD designed should be filled up with all conscientious Regard to his Law, and burying our Gifts like the Sepulchral Lamps, in Silence and Concealment? What Profit to either from gashing and flaying the Body with Scourges or with Girdles, armed with Rowells and sharp Tags : * from ridiculous Pennances for Sin,-----or Pilgrimages to visit Shrines and Images of Saints magnified in fabulous Legends, as Workers of many Miracles,-----from making Distinction of Meats, and abstaining from them, which GOD hath appointed to be received with Thanksgiving, and from Doctrines of Devils forbidding to marry.

Nay even worse than these are the Fruits of Popery, she has turned the lowly, simple Religion of Christ, into a Scheme of Worldly Grandeur, of Lordly, and imperial Power,----has so perverted the whole Form of the Revelation of GOD, as to make it an object of Contempt to Men of Thought and Judgment, who are led rather to follow as the fitter Guide, their own Reason, and common Sense, than Holy Mother Church, and to conclude it, far less Reproach to deny that GOD made any Revelation at all, than one full of nauseous Pageantry, and palpable Superstition,-----of no Design but to aggrandize the Priesthood, and make them more than Lords over GOD's Heritage.

Hence Viret tells us, that Deism first made its Appearance in Italy, the very Spot immediately subject to the Roman Bishop, and from thence imported it goeth about our Kingdom flaying the Souls of Men.

6. The

* Who can without pungent Commiseration, behold that Prodigy of Memory, as Mr. Locke calls him, that Man of such extraordinary Parts, and more extraordinary Worth, Mr. Pascal, born down by the Superstition of Popery,-----and to the Day of his Death, inflicting this pious Cruelty on his own Flesh, of wearing a sharp-pointed Iron Girdle, about his Loins,-----and when any idle Thought came into his Mind, instead of addressing himself to GOD, to remove Thoughts which were without understanding, he would give himself Blows with his Elbow, to make the pricking of his Girdle more painful. Pascal's Life.

6. The Wisdom from above is without Partiality,-----the original Word *ἀδιακρίτος* signifies without judging, i. e. condemning, where GOD doth not condemn,-----but in direct Violation of this Property, it is the invariable never-ceasing Practice of Popery, amongst all People and Nations, to declare there is no Salvation for any Protestant,-----that her Church is the Ark of GOD,-----that unless all her corrupt Innovations and idolatrous Usages are received, you can possess no Degree of Christian Faith, Hope, or Love.-----You must die an Heretic, and become a Cast-away. From this daring Invasion of GOD's Prerogative, Popery derives no small Advantage; ever urging it as what ought in common Prudence and Interest to turn the Point in her Favour, and make you her Profelyte,-----that Protestant Churches do allow Salvation possible, within the Pale of the Church of Rome, whereas she peremptorily denies it is to any of their Communion, i. e. because Protestants dare not deny the Grace of GOD to be what it is, wherever they see it, or that he is able to preserve a Man from mortal Infection, even in a Pest-House; whilst Papists are impudent enough to monopolize as it were to themselves, the whole Mercy of GOD.-----Therefore it is safer to be with them, than with us: One would think on the contrary, there need no other Argument than this, to prove to any Man who can but look into Scripture, that the most benevolent Religion of the two, must be the Christian.

Lastly, The Wisdom from above is without Hypocrisy. It makes the Heart sincerely correspond with the Tongue, and feels no less inward Reverence and Love to GOD, than it outwardly makes Profession of. The contrary of this is in the true Character of Popery.-----Instead of a Spiritual Heart-enlivened Worship, her Worship is gaudy, external, ostentatious,-----offered up in a Language not understood, by the People, and therefore cannot be attended with any Light or Affection,-----Instead of effectual fervent Prayer, it is a vain babbling, running over an an Ave-Mary, ten, twenty, thirty Times together, with a Pater-noster now and then intermixed,-----as if Number was to make up for want of Spirit, or that if the Tongue was
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busied

busied in uttering Sounds of Devotion, GOD paid little Regard to the Disposition of the Heart.

But the Hypocrisy of Popery, discovers itself above all, in pretending to Honour the Name, and act only in the Authority of the Lord Jesus Christ,-----when in Fact she usurps every Office he bears towards his Church, and robs him of his mediatorial Glory. To prove this Charge, it is sufficient to make the following Remarks:-----

It is the Glory of the Church of Christ, that she was purchased by his own Blood,-----that he is made of GOD unto her Righteousness, having by his Obedience and Sufferings unto Death, satisfied the Law, and redeemed them that believe, from the Curse, being made a Curse for them,-----which Death and Sacrifice retain an everlasting Virtue to cleanse every sinful Soul, which makes Application to him by Repentance and Faith, from all Unrighteousness, and besides this, nothing in Heaven above, or Earth beneath, can take away the least Sin. Now Popery most sacrilegiously invades this Priestly Office of the Redeemer, by ascribing Pardon of Sin to the Power of the Pope, to the Merit of good Works: Purification from Sin, to the Virtue of Purgatory Fire: And by giving blasphemous Titles of Honour to the Blessed Virgin in her Litanie. *

Again, The Lord Jesus Christ is the All-perfect *Teacher* of his Church, in whom are hid all the Treasures † of Wisdom and Knowledge, for the Illumination and Guidance of his Disciples.---Accordingly he expressly tells us, the Words which I speak, they are Spirit and they are Life. ‡ The Words that I have spoken, the

* The Papists constantly call upon her, under these Characters, which are as high, and divine, as any that can be given to the Son of GOD.-----

Salus Infirmorum.

Janua Cœlorum.

Peccatorum Refugium.

i. e.

Thou Salvation of the Helpless.

Thou Gates of Heaven.

Thou Refuge of Sinners.

† Col. 2. 3.

‡ John 6. 63.

the same shall judge him in the last Day. * But Popery sets all his Teachings aside,-----not even suffering his Words to be entrusted with her People,-----imposing upon them her own Superstitions and Errors, instead of his Life-giving Truths,-----And though they were originally preached to the Poor, and published with particular regard to their Necessities, (since GOD hath chosen the † Poor rich in Faith, and Heirs of the Kingdom) Popery locks them up, least the familiar Knowledge of them should breed, she says, Contempt towards them, and multiply Heresies.

Further, 'tis the indefeasible Right of the Lord Jesus Christ, to require from all, absolute Obedience to all his Laws, and Doctrines.-----But this, like the rest, Popery excludes him from, by the pretended Infallibility of the Church, and by exacting a Subjection to her own Decrees, in Terms the most abject and servile; in Terms the most reproachful to those, who ought ever in Understanding to be Men, ‡ and with the most laudable Indignation, to refuse to call any Man, or any Body of Men, *Master*. The Subjection Popery requires is thus expressed, in her 24th Article.-----“ I do also without the least Doubt receive and profess all other Things, which have been delivered, defined, and declared by the sacred Canons and Oecumenical Councils, and especially by the *Holy Synod of Trent*, and all Things contrary thereunto, and all Heresies whatsoever, condemned, rejected, and anathematized; I do likewise condemn, reject, and anathematize, and promise to do so, to the end of my Life.”

Now, I say, by this most blind and implicit Subjection, Christ is effectually despoiled of his Kingdom and his Throne here below.-----for in vain do you bring his *Decision*, in any Point of Doctrine, or his *Command*, in any Point of Practice,-----Popery has secured already to herself, a despotic Power to interpret both away.-----Though the Sense of his Words in a disputed Point between her and her Adversaries, is plain and clear as the Sun, all their Meaning vanishes at once, before the Judgment of the Church,

* John 12. 48.

† James 2. 5.

‡ 1 Cor. 14. 22.

Church, the Authority of Councils, and the Consent of Fathers. †

Now, what but the most refined, yet malignant Hypocrisy, is this, for Popery, to assume the Name of the *One, Holy, Catholic, and Apostolic Church of Christ*, to have Temples filled with Images of Christ, and the Heads of her Streets, with his Crosses, for a Shew of outward Honour, when at the very same Time, she actually excludes him, from all the Rights of his Government, and regards his Words, as nothing, in Comparison of her own Decrees? What deep laid Artifice! to Honour Christ with the sounding Titles of Prophet, Priest, and King; whilst in Fact, she allows him not, to execute the Office, essentially belonging, to any one of those exalted Characters.-----It seems impossible for Popery, to push her execrable Invasion of the Redeemers Glory, a single Step farther, unless she was to convene *another Holy Synod of Trent*, in order to define, and declare, that not the Gospel, but the Canons of the Church, and the Decrees of her Councils, shall judge the World in the last Day.

Thus have I drawn up a short, plain, and impartial Comparison, between the Origin and the Temper of the Religion of Jesus the Son of GOD, and that of Popery.-----From which it appears, that they stand in Terms of Opposition to each other, as wide, as is possible for two Contraries in Nature. The one is the perfect Offspring of Heavenly Wisdom, full of Purity, Love, and Truth.-----The other the base-born Invention of Men of superstitious, or aspiring Minds,-----in her Nature fierce, heady, high-minded:-----Full of hurtful Fruits: Persecuting, and Hypocritical.-----

The Design, with which this Comparison is made, is haply to open the Eyes of some of that deluded Multitude, who alas!
by

* A glaring Instance of this, is the constant Reply of Popery, when accused of withholding the Cup from the Laity in the Sacrament.-----The Command could not be more plain, Drink ye *all* of this.-----But what does that signifie?-----Popery defines that *all* in that Place means only the Priest.-----And if that will not satisfy.-----She further says, under the Form of Bread, only, you no less truly and really receive every Drop of Christ's Blood, than the Priests.

by the fair Speeches, and confident Promises of Popery, have been seduced to join her Confederacy. It is made with a Design, to maintain and enliven our Conceptions of the inestimable Blessing, we this Day nationally celebrate : Our Deliverance from the tyrannous Power of Popery, when at two different Times, she was most sanguine in her Hopes, of reducing Britain again, under her Yoke. A Yoke no less oppressive to our matchless Liberty as English-men, than to our divine Religion, and Scriptural Faith, as Protestant Christians.

May GOD by his Grace and Holy Spirit, make the Comparison effectual, to answer in some Degree its benevolent Intention,-----and establish us in an invincible Abhorrence of Popery, on Account of her irreconcilable Opposition to the Religion of Jesus.-----And may the same Almighty Guardian, who has hitherto preserved our excellent Church and happy Constitution from the Superstition, Idolatry, and Usurpation of Popery, give us an Understanding fully to improve the Benefits we enjoy, for Spiritual Life, and Godliness.

By our Knowledge of the Oracles of GOD, to which without any Comment of *Man's devising*, we may have constant Access. By our unreserved Submission to every Doctrine and every Precept of that Wisdom which is from above,-----and by the Transformation of the Spirit of our Minds, into her own lovely Image, may we walk worthy of the Gospel of Christ, after this Manner which the Papists count accursed Heresy, may we Worship GOD, whom *alone we will serve*.-----By this Means and *no other*, our protesting against the abominable Corruptions, and Innovations of Popery, will be of real Use to any of us in this World, and infallibly prepare us for a Heaven of Truth, Purity, and Happiness in the next, through Jesus Christ, our Lord, our Lawgiver, and our King.

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